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REVIEW.

"A candid Examination of certain Doctrines laid down and contended for by the friends of Sabbath Mails," &c.—(*Continued.*)

CHAPTER V.

Examination of the fourth article of the New System; or an inquiry whether it would, indeed, be good policy for a nation to dispense with all laws for preventing or punishing those crimes against morality and religion, which do not interfere with the rights of others.

The principle contended for in this article of the new system, is one which has no precedent in the history of jurisprudence in any nation throughout the earth, unless one may be found in the proceedings of revolutionary France. To adopt it would not only make a great alteration in the statute book of every state in the Union, but would also make a fearful change in the common law.

Blasphemy against God, contumelious reproaches of Christ, and profane ridicule of the holy scriptures, together with drunkenness, sabbath breaking, profane swearing, uncleanness, polygamy, incest, duelling, aiding persons in committing suicide, keeping brothels, gambling, and *sodomy*, are clearly among the description of crimes which the committee of the *House of Representatives* tell us, by their report, "*should rest between the individual, his conscience, and his God.*"

What the consequence would be, of having all these crimes legalised in a country like ours, it is impossible to foresee: But it is not at all difficult to perceive, that it would open the flood-gates of vice and irreligion so wide, that the broad streams of moral pollution issuing from them, would soon inundate the nation, and sweep away every thing among us, that is worth possessing.

The Congress which declared us free and independent, after premising that "TRUE RELIGION, *and good morals, were the only solid basis of public liberty and happiness*," earnestly recommended to the several states to "*take the most effectual measures for the encouragement thereof; and for suppressing theatrical amusements, horseracing, gaming, and such other diversions as were productive of idleness, dissipation, and depravity of principles and manners.*" How different these sentiments from those which have been sent down to us by the last Congress!—Which, fellow citizens, are most entitled to our confidence? Shall we confide in the wisdom of the fathers of the revolution, uttered in the days which "*tried men's souls?*" or shall we adopt the opinions of the men of the new school? We have tried the former, and they have elevated our national character above all other nations of the earth; and shall we now put at stake all that is dear to freemen, by adopting a course diametrically opposite to the one which has made us great and happy?

CHAPTER VI.

Examination of the fifth article in the New System; or an inquiry whether good men have a right to associate for the purpose of discouraging, by their patronage and influence, wicked and immoral practices.

The *Sabbath Union* was such an association, and the resolutions of meetings held in different parts of the country to oppose it, fully express the sentiment contained in this article.

Let us, then, with that coolness and candour which the subject demands, examine the principle for which the friends of the *Sabbath Union*, and similar institutions in our country, contend.

If the Congress of seventy-six were right when they declared, that "*true religion and good morals were the only solid basis* of public *liberty and happiness*," then it must be the duty of every well-wisher to his country, to do all that he lawfully can to discourage irreligion and immorality. But surely it cannot be unlawful for him to use his influence and patronage for this purpose. If there were two of our fellow citizens in nomination for some important elective office; the one an open adulterer, and blasphemer, and Sabbath breaker, and drunkard; the other a chaste, sober, industrious, moral man; would it not be lawful for every elector to give his patronage and his influence to the latter candidate, in preference to the former, provided their other qualifications were equal? So if there were two mechanics in one village, the one a drunken, profane profligate; the other a sober, industrious, moral man; would it not be lawful for me to give my business and influence to the latter, rather than the former? No man will, I think, deny, that it is both the right and the duty of every good citizen to make such a discrimination between vice and virtue.—But if it be the duty of every good citizen to make such a discrimination between vice and virtue, what possible objection can there be, in a country like ours, to a number of good citizens uniting together, and pledging themselves to each other, that they will make such discrimination? Their association is lawful, the object to be obtained is not only lawful, but desirable, and the means for obtaining it are such as every good man is bound, by his duty to his country and his God, to use, whether he belong to such association or not.

If any of our great cities should become so corrupt, that the houses of entertainment should all be provided with lewd women for the accommodation of the guests, would it be unlawful or improper for the friends of chastity to come together, and pledge themselves, that if any man would keep a public house, in which no uncleanness, or other immorality, should be tolerated, they would give him their exclusive influence and patronage?—This would be going just as far in favour of the seventh commandment, as the Sabbath Union have gone in defence of the fourth; and yet that association has been treated, by the anti-sabbath meetings, and by many of our political newspapers, as a treasonable combination against the liberties of our country.

The truth is, that we have many men in our country, who are so tenacious of the *precious right of doing wrong*, that if the moral part of community will not patronise them in their crimes, they consider themselves oppressed, and complain aloud that their rights of conscience are invaded. I confess that when I hear the common infidel newspaper complaints, of the rights of conscience being invaded, because the *vicious* and *immoral* cannot receive the same support and encouragement from good men as the virtuous citizen, I am inclined to think that Montesquieu was right when he said, "*He who has no religion at all, is that terrible animal, who perceives his liberty only when he tears in pieces and destroys.*"*

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* 5th London edition of the Spirit of Laws, vol. 2. p. 173.

COMMUNICATIONS.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. V.

Of the early history of ——, I know nothing. But one of two things is probable. Either his religious education was greatly neglected; or, after being once thoroughly convinced of the truth of the gospel, he deliberately put it from him, and judged himself unworthy of eternal life. The latter appears most probable; for, in a land of gospel privileges, few families, that maintain a character for decency, are left in such ignorance of a future state, as to be destitute of occasional solicitude. Parents may neglect religion, and guardians may despise it, to the everlasting destruction of children committed to their care. But the gospel trumpet, continually sounding through the land, must occasionally be heard. There are moments when the mind, turning inward upon itself, and looking forward beyond the veil of life, becomes agitated in reference to a hereafter. At such times the gospel is heard; the terms of pardon are contemplated; and not unfrequently the hearer, becoming convinced of sin, approaches, as it were, the very gate of heaven, before he finally declines the message of salvation. It often happens, too, that the hearer, in these circumstances, receives the word gladly for a season, appears to others like a real penitent, and so deceives himself, as to cherish a hope of eternal life; when, after all, a few short weeks or months give demonstration that the work was not not effectual; that the man is still in his sins, preparing to harden himself yet more and more in his iniquity, till he shall finally be given up to embrace some fatal error in doctrine or practice, which shall never be chased away from him, till the honest hour, the dreadful moment arrives, when he is giving up the ghost.

Whether this was the case with ——, I will not undertake to say; yet nothing seems more probable, for in his adult years he was a *confirmed* Universalist. Though a man of ordinary education, and of humble employment, he became distinguished as a champion, not to say preacher, of this soul destroying heresy. What he himself believed, or rather, perhaps, what he sincerely *endeavoured* to believe, he daily made the subject of comment among his neighbours. With a zeal worthy a better cause, he spake out of the abundance of his heart. He greatly desired to see converts to this doctrine, well knowing that every accession to his number would strengthen him in his belief. Many were thus led astray. The man was surrounded by Universalists; and while Christians, who indulge a hope full of immortality, were conversing about the toys of this life, and slumbering over the interests of a dying world, the inhabitants of this ill-fated neighbourhood were quite awake to the business of deceiving themselves and others with a vain refuge of lies, which shall one day prove as the spider's web.

An incident here took place, which for a time excited much apprehension. A lovely female, who had embraced their doctrine, was thrown upon a bed of sickness. Seeing that death was making regular and certain approaches, the delusion left her. She saw herself a justly condemned sinner, cried for mercy, and so far as we may know, obtained forgiveness. She lived long enough to admonish her friends and acquaintances; and then, after a short period, died in a most triumphant manner. Then there was trembling in that neighbourhood. But the incident was soon forgotten. The call of Providence was disregarded; the voice of mercy was no longer heard; and it was to be succeeded by the voice of wailing. But who shall describe the scene? The champion himself was prostrate upon a bed of languishing. He knew that his sickness was unto death, and he became the victim of stern, resistless despair. He who had been regarded by his followers, as *firm* in his belief, could now no longer be deceived. Surrounded by Universalists, who tried to comfort him, he frowned upon them with mingled rebuke and blasphemy. He *knew* there was a *hell*: He should *feel* the strength of its terrors; and his comforters would soon follow him. They would *all* be there. Even then he felt within him the kindling horrors of the second death. He raved; he blasphemed; he died. Then, once more, there was consternation in that neighbourhood. For a brief period all were anxious to make their peace with God. But alas, for the bonds of the adversary. It is not known that a single individual at that time repented; and now perhaps, most of them may be finally given over to hardness of heart, and blindness of mind.

Your's, &c. P——R.

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Our correspondent urges rather an *unpopular* question, in the following article. But let it suffice that the blessed SAVIOUR has instituted it. It is dictated therefore by unerring wisdom:—

For the Western Recorder.

"For what shall it profit a man, if he gain the whole world, and lose his own soul."—Mark viii, 36.

MR. EDITOR—This is a momentous question; and it becomes every man to consider it, and to solve it too, if it be capable of a solution; especially, every man who pursues the world as his chief good.

Perhaps many of your readers, particularly such as are called Christians, will say—We are not seeking the highest *earthly* good. If so, then I ask, why that worldly spirit, which is manifested, every where, on all occasions, and in every class of society? Why so much worldly conversation? And why is so little said, in and out of the church, about heavenly things? Is it not true, that "out of the abundance of the heart, the mouth speaketh?" And are not the heart and treasure always in the same place? Actions also speak louder than words. If such men as I have alluded to, though professing godliness, do not love the world most of all things; if they do not seek it as the choicest treasure; why so much noise and bustle about the things of earth? Why so much running to and fro? Why do they follow so closely the vain customs of the world? Why such superfluity in dress and equipage; in the style of living at home and abroad; at the table, the toilet, and in the house of God? Where, too, is their faith in the self-denying doctrine of the cross? Does it work by *love?* Do they see, and feel, that a world lies in wickedness, knows not the gospel, and is perishing in sin? Do they consider that their own unnecessary expenditures might, if suitably appropriated, be the means of sending the bread of life to millions; and might be indirectly the instrument of *saving* those millions? Do they consider well the stewardship that is committed to them; and remember that they must soon give an account of it? Do they in fact remember, that "if any man love the world, the love of the Father is not in him?" Instead of this, many, it is to be feared, are planting thorns in their own dying pillows? But to return.

"What shall it profit a man, if he gain the whole world, and lose his own soul?" Yes; what will be the gain, if, after a brief period of enjoyment, he go to hell at last? Let any man become sole proprietor of this lower creation: Let him have the whole of it at his own disposal: Let him be absolute monarch of it: Let all his fellow worms bow before him, and go and come, at his bidding: Let him enjoy the most perfect health, and feel none of all the infirmities of age, and realise no satiety: Let his life be lengthened out, age after age, till the heavens be no more: Let him be perfectly at ease, and enjoy the whole, to the highest degree, of which his nature is susceptible, till the last trumpet sounds. Then let him give it up, go into the blackness of darkness, and lose his soul forever. Then, what are his profits? It is the Saviour's question—What has he gained? Look at this, ye worldlings, and ye worldly minded professors. Give this interrogatory a fair hearing; weigh it well, and calculate the gain, or loss, of the rich, the envied, the mighty monarch of the world, whose life, and power, and possessions, had even the perpetuity of ages enstamped upon them; and tell me what are his profits, and what they will appear to be, when he awakes in hell, and finds an *eternity* of despair thenceforward written upon all his possessions that surround him? It were madness to envy such a man? Who would not in this world rather be Lazarus, the miserable beggar, laid at the rich man's gate, sick, and full of sores, even though he could not obtain the crumbs which fall from the rich man's table; but should die of starvation?

Your's, &c. P.

The rich, the proud, the dissolute, the gay and the mighty of this world, may affect to despise the preceding considerations, and confound them with the ravings of the fanatic. Christians, and christian ministers too, may be tempted in some measure to favour their fastidiousness; to call it by no harder name. For alas! it is to be feared that a refined and latent species of universalism is finding its way into the bosoms of many who *know* the truth, and believe it. But after all, there is a HELL, and people are daily falling into it; often, no doubt, directly before our eyes. There is a place "ordained of old," and "the breath of the Lord hath kindled it." Yes, the day is coming, (see last chapter of Malachi), "that shall burn as an oven; and *all the proud*, yea, all that *do wickedly*, shall be *stubble;* and the day that cometh shall *burn them up*, saith the LORD OF HOSTS, that it shall leave them neither root nor branch." Is not this truth too much forgotten even by Christians?

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XVII.

At the close of the revolutionary war, great controversies arose, in regard to the disposal which should be made of the unappropriated lands lying within the limits of the United States, as defined by the treaty of 1783. Some of the states contended that the vast tracts lying to the west and north west of the portion inhabited by whites, should be made a common fund, and held for the common benefit; as the whole had been secured by the common privations and sacrifices. Other states were determined to retain all the territory which fell within the limits described in their original charters. It is not my intention to enter at all into a dispute, which was put at rest, as a practical matter, by various conventional arrangements, made between particular states and the United States, from 1781 to 1802. My object in adverting to the subject here is, that the reader may be aware of the existence of such a controversy. Virginia set an example of public spirit, by relinquishing to the United States the vast tract of land north-west of the river Ohio; and it was contended that Georgia ought to relinquish all the lands on her western waters. These relinquishments, actual or contemplated, were not considered as affecting, or likely to affect, the Indian title. Every cession was subject to this title. In other words, every party was considered as bound to deal justly with the Indians, and to recognise their territorial rights.

On the supposition that Georgia had, at the conclusion of the American war, an unquestionable right, on every ground of law and honour, to all the land within the limits of the king's charter, *subject only to the Indian title*, it would remain to inquire, how far her jurisdiction could be fairly and properly extended over the Indians, or their country. To me it seems perfectly clear, that Georgia could have claimed *no jurisdiction at all* over the Creeks or Cherokees, or over their territory. They were, respectively, a separate people, living under their own laws, upon their own soil. No argument, but that of force, could have been adduced, in favour of taking away their possessions; and, if they had been able to defend themselves, no argument would ever have been thought of. Could the Cherokees now bring into the field a formidable array of bayonets, all these arguments about the hunter state would be suffered to repose in quiet, with other lumber of the schools. The more savage the Indians were, the less inclined the people of Georgia would be to have a quarrel with them; and the more readily would all their territorial and national rights be acknowledged.

The claims of Georgia, which are set forth as being supported by the law of nations and the king's charter, have been examined; and, unless I am mistaken, have been shown to be altogether groundless, when compared with the strong title of immemorial possession. But there is no need of resting the case here, however safe it would be here to rest it.

I therefore proceed to show, that Georgia has, during her whole history, till within a very few years, admitted the national character and territorial rights of the Creeks and Cherokess; and that she is bound, by numerous public acts performed by her, in the very capacity of which she is most proud and zealous, (that of a sovereign and independent state), for ever to admit and respect the rights of the Cherokees, unless these rights shall hereafter be voluntarily surrendered.

In the year 1733, James Oglethorpe commenced a settlement on the site where Savannah now stands. In his first letter to the corporation, whose agent he was, dated February 10th, he says:—"A little Indian nation, the only one within fifty miles, is not only in amity, but desirous to be subjects of his majesty King George, to have their lands given them among us, and to breed their children at our schools. Their chief, and his beloved man, who is the second man in the nation, desire to be instructed in the christian religion." It appears from M'Call's History of Georgia, (on which I shall rely as authority for several succeeding statements), that this little tribe of Indians, which is now extinct, must have received a splendid account of the power and benevolence of the British King. How much they understood of what was implied in becoming his subjects, cannot be known. They were doubtless informed, that the settlers were intending to live in a compact manner, and to have schools and preaching; and that the Indians would act wisely, if they would be friends to the English, and live in the same manner. They might naturally, therefore, have been pleased with the notion of taking farms for cultivation, side by side, with the new settlers. This must have been the meaning of their having lands given them among the settlers, for the old English doctrine of *seizing in fee*, and of *the fee being in the King*, was too metaphysical an idea to have found a lodgment in their unsophisticated heads. Indeed, it is quite ridiculous to embarrass this question with the abstract terms, and nice distinctions, which had their origin in the feudal tenures of Europe. The whole philosophy, and the whole morality of the Indian title, as opposed to the encroachments of the European settlers, might be thus expressed by the Indians:—"These lands are ours. Neither you, nor your fathers, nor your king, ever had them. When we consent to your taking them, they will be yours. Till then, they belong to us."

If the little tribe of Indians, who had the possession of the lands at the mouth of the Savannah river, consented to the settlement of Oglethorpe; and if their consent was obtained fairly and honourably, (which I am not inclined to question), then the founder of the state of Georgia had a rightful possession. The lawfulness of his possession, as against the Indians, was founded altogether upon their consent; while, in regard to the whites of South-Carolina, he might justly plead the king's charter.

"But as this tribe was inconsiderable," says the historian, "Oglethorpe judged it expedient to have the other tribes also, *to join with them in the treaty.*" So it seems, that Oglethorpe supposed the Indians to be capable of making a treaty, as all his predecessors had done, from the discovery of America to that day, and as all his successors continued to do, till the same Georgia controversy has, within two years past, led to the discovery, *that Indians are incapable of being treated with.* It is morally certain, that the colony of Oglethorpe would have been of short duration, if he had told the Indians, that he, acting under the King of Great Britain, was the owner of all the lands from Savannah to the Altahama, and thence westward to the other side of the world; and that he could not form any compact with them, because they were incapable of making a bargain. Had the whites distinctly avowed such principles of morality and law, they would never have established themselves on this continent, beyond the reach of their guns. No other refutation of so monstrous a system seems necessary, than its utter impracticability, at the commencement of the settlements. In other words, the emigrants from Europe could never have become strong enough to throw off all the restraints of justice and honour, and disavow the most obvious principles of moral honesty, unless they had pretended to be honest and just during a period of two hundred years.

Oglethorpe, having found an interpreter, summoned a meeting of the chiefs to hold a Congress with him at Savannah, in order to obtain "their consent to the peaceable settlement of the colony." About fifty chiefs assembled. Oglethorpe represented to them "the great power, wisdom, and wealth of the English nation, and the many advantages that would accrue to the Indians in general, from a connexion and friendship with them; and, as they had plenty of lands, he *hoped that they would freely resign a share of them* to his people, who were come to settle among them for their benefit and instruction."

This is the first overture of the colonists to the assembled Indians; and it certainly does not look much like demanding the whole country, in the name of the King of England. It seems much more like a humble entreaty for permission to remain, for the purpose of doing good to the natives. The consent of the lords of the soil was obtained, and a treaty was made, of which the following is an abstract:—

Treaty of Savannah.

The preamble recites the authority of Oglethorpe, and says that certain "articles of friendship and commerce" were made between him "and the chief men of the nation of the Lower Creeks," viz:—

1. The colony engages to let traders carry goods into the "Creek nation," for sale.

2. The colony engages to make restitution to the Creeks for any injury done to them by white traders, and to punish the offenders according to English law.

3. If the Creeks should not treat the traders well, the colony will withdraw the English trade.

4. The Creeks say, that they are glad the English have come, and add these memorable words:—"Though *this land belongs to us*, (the Lower Creeks), yet we, that we may be instructed by them, (the English), *do consent and agree*, that they shall make use of, and possess, all those lands *which our nation hath not occasion to use:* Provided always, that they, upon settling every new town, shall set out for *the use of ourselves, and the people of our nation*, such lands as shall be agreed upon between their beloved men, and the head men of our nation; *and that these lands shall remain to us forever.*"

5. The Creeks agree not to do injury to any of the traders; but if any Indians should transgress this article, the nation will deliver them up, to be punished according to English law.

6. The Creeks agree to apprehend and restore runaway negroes.

7. The Creeks to give no encouragement to white settlers from other European nations.

A schedule of prices of articles exchanged for peltry, was also agreed upon.

This treaty was ratified by the corporation, in the city of London, October 16, 1733.

So far as appears, Oglethorpe was entirely fair and honest in this whole transaction. The Indians confided in all his statements, and both parties doubtless supposed that the colony would conduce to the permanent advantage of the Indians, and that they and the settlers would live together in friendship, according to the import of the preceding articles. The corporation, in ratifying the treaty, declare that they are 'greatly desirous to maintain an inviolable peace to the world's end.'

It is to be remembered, that all treaties with the Indians were written by the English, and that there is no probability that they made the expressions stronger against themselves, than they actually were. Yet here is a firm and decided protestation of the Creeks, that the grants which they made out of friendship, should never be construed as an admission that they had no original title. They also took care to provide that no new settlement should be made without their consent. If the colony intended to rely upon the right of the English King, here was the time and place to have asserted it, and to have obtained, if possible, the acknowledgment of it from the Indians.

The principal speaker in this council was a Creek chief, called Tomochichi. When Oglethorpe returned to England, in the spring of 1734, this chief was induced to accompany him. On being introduced to King George, he made a flourishing speech, in which, however, he does not admit that the King of England is his liege lord and sovereign. He gave the King some eagles' feathers, "as a token of everlasting peace;" and concluded by saying, "Whatever words you shall say unto me, I will faithfully tell them to all the kings of the Creek nation." This is all the allegiance he promised. King George expressed his kind regards, gave thanks for the eagles' feathers, and concluded by saying, "I shall always be ready to cultivate a good correspondence *between the Creeks and my subjects*, and shall be glad on any occasion to show you marks of my particular friendship."

Here is no arrogant claim of sovereignty, on the ground of the divine right of kings, or any other factitious title. Indeed the King of England implicitly says, that the Creeks *are not his subjects.*

When the old chief Tomochichi died, in 1739, he charged his people to remember the kindness of the King of England, and hoped they would always be friendly to his subjects; thus making the very distinction which the King himself had made.

In the year 1736, Oglethorpe made a treaty with the Spanish Governor of St. Augustine, in which the second article reads as follows:—"In respect to the nations of free Indians, called Creeks, I will use my utmost amicable endeavours, upon any reasonable satisfaction given them, to prevail with them to abstain from any hostilities whatsoever, with the subjects of his catholic majesty."

Here it is evident that Oglethorpe saw, as no man in his circumstances could help seeing, that the Creeks were an independent people, and they must decide for themselves, whether they would go to war with the King of Spain, or not. He would advise them, however, to accept of reasonable satisfaction.

WILLIAM PENN.

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DIVINITY OF CHRIST.

I cannot find, in the lively oracles, a single distinctive mark of deity, which is not applied, without reserve or limitation, to the only begotten Son. "All things whatsoever the Father hath, are *his*." *Who* is that mysterious WORD, that was "in the *beginning*, with God?" *Who* is the "Alpha and Omega, the beginning and the ending, the first and the last, the Almighty?" *Who* is he that "knows what is in man," because he searches the deep and dark recesses of the heart? *Who* is the Omnipresent, that has promised, "Wherever two or three are gathered together in my name, there am I in the midst of them?" the light of whose countenance is, at the same moment, the joy of heaven, and the salvation of earth? who is encircled by the seraphim on high, and "walks in the midst of the golden candlesticks?" who is in this assembly; in all the assemblies of his people; in every worshipping family; in every closet of prayer; in every holy heart? "*Whose* hands have stretched out the heavens and laid the foundations of the earth?" *Who* hath replenished them with inhabitants, and garnished them with beauty, having created all things that are in both, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers?" By *whom* "do all things consist?" *Who* is the "Governor among the nations, having on his vesture and on his thigh a name written, King of Kings and Lord of Lords?" *Whom* is it the Father's will that "all men should honour, even as they honour himself?" *Whom* has he commanded his angels to worship? whom to obey? Before *whom* do the devils tremble? *Who* is qualified to redeem millions of sinners from the wrath to come, and preserve them by his grace to his everlasting kingdom? *Who* raiseth the dead, "having life in himself, to quicken whom he will," so that at his voice, "all who are in their graves shall come forth; and death and hell" surrender their numerous and forgotten captives? *Who* shall weigh, in the balance of judgment, the destinies of angels and men? dispose of the throne of paradise? and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their "chains of darkness?" The response from heaven sounds in my ears; reason approves, and the devils confess—This, O Christians, is none other than the GREAT GOD, our SAVIOUR!

Indeed, my brethren, the doctrine of our Lord's divinity is not, as a fact, more interesting to our faith, than as a principle, it is essential to our hope. If he were not "the true *God*," he could not be "eternal life." When pressed down by guilt, and languishing for happiness, I look round for a deliverer, such as my conscience and my heart and the word of God assure me I need, insult not my agony by directing me to a creature—to a man, a mere man like myself! A creature! a man! My Redeemer owns my *person*. My immortal spirit is his *property*. When I come to die, I must commit it into his hands. My soul! my infinitely precious soul, committed to a mere man! become the property of a mere man! I would not, thus, entrust my *body* to the highest angel who burns in the temple above. It is only the "Father of spirits," that can have *pro-*

perty in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, my brethren, the divinity of Jesus is, in the system of grace, the sun to which all its parts are subordinate, and all their stations refer; which binds them in sacred concord; and imparts to them their radiance and vigour. Take from it this central luminary, and the glory is departed; its holy harmonies are broken; the elements rush to chaos; the light of salvation is extinguished forever.—*Rev. J. M. Mason, D. D.*

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From the Hampshire Gazette.

LONDON.

The editor of the National Gazette gives many facts relative to the vices and crimes of London, condensed from a work recently published in that city. *Drinking* is specified as one of the main causes of crime. There has been a great increase in the sale and consumption of ardent spirits. "Decent females," says this writer, "as well as those of dissolute character, are addicted to dram-drinking." [How can a dram-drinking woman be called *decent?*] "No where in the world is beastly intoxication more common." Gaming has reached a dreadful pitch here. The net profits of one of the gaming houses (or "hells," as these establishments are called) amounted to more than $660,000 in one season. A million of money is sometimes "turned over" in one night, and 10,000 guineas ($47,000) are occasionally staked on a single chance. The number of beggars is estimated at 30 or 40,000, most of them of the idle and profligate class. The number of prostitutes is computed at near 50,000. In one parish there are 360 brothels, and 2000 public women. To show the sum of juvenile delinquency, it is stated that out of 16,427 commitments, 7292 were of persons under 20 years of age, and 370 under twelve. Attached to the different courts are 8000 officers, attorneys, clerks, assistants, &c. 6000 persons are annually shut up for debt in the five principal prisons. 70,000 persons regularly live by theft and fraud. A great mass of criminals is derived from the many thousands of children who have no regular employment, no moral asylum; idleness, the want of a home, or a vicious home, are the principal causes of their ruin.

The population of London is estimated at about one million and a half. "Great cities are great sores," said Mr. Jefferson.

The London New Monthly Magazine for July, thus describes the misery of the metropolis:—

"He who has not penetrated into the retired courts and alleys, which, by narrow entrances, frequently branch off from the great thoroughfares of London, can have little idea of the misery, filth, and vileness of the metropolis. Let the curious man leave his watch and best coat at home, and with but a few shillings in his pocket, to risk little loss, explore these dens of penury, nastiness, and low demoralisation. He will, indeed, find matter of astonishment, where he did not dream of its existence; the state of the lower classes, in some of the more remote recesses of London, outdoes all that can be imagined of human wretchedness. The North-American savage in his wigwam, surrounded by the majesty of nature, dark woods encircling him, and a glorious sky above, is a king to the being to whom we allude. Little do the inmates of the luxurious chariots that roll by within a few yards of their dwellings, dream of the contrast to their own splendor presented by fellow beings so near them. This state of misery and filth engenders the grossest vices. High rents mostly prevent the hire of the humblest apartments by one family only. Three or four are crowded together in a room, a medley of old and young of both sexes frequently, even without straw to repose on; a state to which the worst regulated of our prisons is a luxury. Thousands and tens of thousands sleep in this way every night; many never take off their rags for weeks together. So far from Mr. Peel's statement, of the increase of crime in London being threefold more than that in the country, constituting matter for astonishment, it is rather marvellous how it is not more. When I have witnessed these scenes, I have thought, that contaminated as the morals of the metropolis are said to be, it is wonderful they do not lead to more ferocious vices."

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From the Philadelphia Recorder.

SHEPHERD OF SALISBURY PLAIN.

Mrs. H. More's beautiful tract under this well known title is so familiar to all our readers, that we feel quite confident they will participate largely with us in the pleasure of being introduced to the good old man as a real character. By the kindness of a friend who has lately visited the cottage where he lived, and the grave where his remains lie deposited in the church-yard of West-Lavington, England, we have been favoured with many particulars relating to the life of that aged and eminent saint of God, and to several members of his numerous family, collected upon the spot, chiefly from his youngest son, the only survivor out of seventeen children.

David Saunders, the original of the very just and admirable portrait of a humble Christian, depicted in Mrs. More's Shepherd of Salisbury Plain, was born in 1717, and after struggling with the many difficulties and trials which the support of a large family of thirteen living children, upon an allowance of $1.37 a week, may well be supposed to have occasioned, he died suddenly on the 9th of September, in the 80th year of his age.

For thirty years he was employed as shepherd upon one farm, and having much leisure, he employed himself whilst taking care of his flock in reading the bible, in meditating upon the wonderful works of God, and upon the still more wonderful plan of salvation.

When he was about 43 years old, he married Lydia Bishop, a pious young woman, who was often subject to severe illness.—When trouble and sorrow preyed upon her spirits, she always had recourse to her husband's large bible, which he used to keep in the thatch of his cottage, and there, by the grace of God, she always found something to comfort her.

The gentleman mentioned under the name of Mr. Johnson, in Mrs. More's tract, was Doctor, afterwards Sir James Stonehouse, who took the greatest pleasure in assisting him in his various scenes of sorrow.

Such is the attractive power of true religion, that wherever, in the decline of his life, the good old shepherd went, he was admired and loved; and when, about a year before his decease, the failure of his sight unfitted him for his employment, the neighbouring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not leave him to struggle long with illness before his death, and his request was granted. Being on a visit to a friend at Wyke, before retiring to rest one night, he was heard to pray with greater fervency than usual, then falling into a quiet sleep, it was found in the morning that his ransomed spirit had entered upon that rest for which it had been so long humbly hoping and eagerly panting.

He was interred in the church-yard of his own parish, with more than usual demonstrations of respect and sympathy.

A tomb stone is now erecting to his memory, at the expense of Rev. R. C. Caswall, vicar of West-Lavington, Wilts, with the following inscription:—

Erected in the year 1829,
To the Memory of
DAVID SAUNDERS;
Known through every quarter of the globe
Under the appellation of
The Pious Shepherd of Salisbury Plain.
Whose little history has been read with admiration by multitudes of Christians,
In Europe, Asia, Africa, and America.
He was buried by his sons,
Sept. 9th, 1796.
Also, in memory of his wife, *Lydia Saunders*,
Buried near this place, May 28th, 1785.

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A HOLY SABBATH.

It is a kind of transfiguration day, shedding a mild glory upon every creature, and enabling us to view the concerns of time, with those of eternity. Through all its happy hours, we sit as on the holy mount, looking back with gratitude, and forward with confidence, taking sweet counsel together for the advancement of our highest interests, and scarcely considering ourselves as inhabitants of the lower world. Some interesting passage of scripture, or some chosen piece of divinity, generally furnished the matter of our dicourse; and while we endeavoured to attain a clear and comprehensive view of the subject under consideration, a divine light would sometimes break in upon us, satisfying our doubts, exalting our conceptions, and cheering our hearts. Through these flowery paths we have continued to allure each other onward, (first one of us taking the lead, and then another), refreshing our spirits, and feeding our immortal hopes, amid a thousand glorious appearances, till the New-Jerusalem has burst upon our eyes, from whose holy walls, we heard the voice of harpers harping with their harps.—*Spirit and Manners of the Age.*

TEMPERANCE.

SPIRITED APPEAL.

The following is an extract of an address from Mr. Lumpkins, of Georgia, which by being posted up as a sort of handbill, occasioned the formation of a Temperate Society in the county where he resides:—

"And now, fellow-citizens, have you no father, brother, son, neighbour, member of your church, minister of the gospel, who like the demoniac mentioned in the new testament, is grievously tormented with this infernal spirit? Do you wish when you go hence, to have some security that your children, who will bear your name and inherit your property, shall not be pointed at, "as houseless, hopeless and abandoned drunkards?" Come then and resolve with us, to banish from your lips and your houses, the intoxicating draught. It scatters in society "fire-brands, arrows and death." Resolve with us to flee the "riot-moving" and "brain-distracting" bowl, as you would a contagious distemper. It is sweet to the taste, but be assured that in the end "it stingeth like a serpent and biteth like an adder."

"This is not the place to point out the evils produced by ardent spirits. Suffice it to state, they crowd the dockets of the courts with the names of debtors and culprits; they fill public gazettes with notices of estates for sale by the sheriff; they disinherit children of their patrimony, and bind them out to service as apprentices and labourers; or what is worse, turn them off filthy and naked, to wander abroad, and depend for food on the hand of charity. They burden our county funds, which ought to be employed on works of internal improvement, with the maintenance of paupers; they make corrupt magistrates, faithless lawyers, and stupid physicians; they clothe churches in mourning; they bring down the grey hairs of parents with sorrow to the grave; they cause the voice of lamentation and grief to be heard from heart-broken wives, and angels to weep over a wicked and miserable world!

"I call upon the *aged*, to snatch the rising generation as brands from this liquid fire. I call upon the *young*, to soothe the anxious fears of parental solicitude, by swearing eternal hatred to this enemy to the genius, health, prosperity, and piety of our population. I call upon *masters*, to deliver their slaves from this dreadful and demoralising curse. I invite *all* who love our free institutions, and who would not see the people sell their birth-right to candidates for office, for less than a mess of porridge, *a drink of whiskey*; to unite in destroying the "hydra monster, RUM," and all its mischief-making kindred."

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LENOX, N. Y.

The following anecdote respecting this town, is related by a correspondent of the Religious Intelligencer:—

Mr. B. a young man living in the north part of this town, (now a member of the temperance association, though he is not 21 years old), some time since invited his neighbours to assist him in raising a barn. When they came together, finding no *spirit*, some of them were offended; and there was so much murmuring, that the head workman, though himself a temperate man and a professor of religion, deemed it unsafe to proceed, without complying with the established custom, and advised Mr. B. to procure some spirit. But his resolution was unshaken—"If," said he, "*my frame cannot be put up without the aid of whiskey, I prefer having it rot on the ground.*" The master builder then requested those who were unwilling to assist without whiskey, to stand off, that he might see what to depend upon. A small number retired. An old gentleman present remarked, that had it been his business to pick out and send off the poorest and retain the best hands, he could not have done it better. Those who remained proceeded with the work; and the frame was easily, expeditiously, and well put together.

INTELLIGENCE.

MACKINAW.

A gentleman from Mackinaw brings us the latest intelligence from that mission. The health of Mr. Ferry remains very infirm, and though he still labours with exemplary perseverance, the need of an assistant missionary is sensibly felt. The school flourishes; it numbers now about 120, which is as many as can be accommodated under the present system of arrangements. The precious influence of the revival has been extensively felt, even to the suppression of immorality among the impenitent. The school still presents several interesting cases of seriousness, the final result of which remains to be seen.

The cause of temperance has also greatly prospered in that vicinity, both among the whites and the red men of the forest. A number of the most influential fur traders have resolved henceforward never to sell a drop of whiskey to the Indians; and hopes are entertained that this pernicious custom will soon be entirely expelled from the territory of the aborigines.

Another fact of a striking character is also mentioned. We who call ourselves a civilised and humane people, have no success in curing confirmed drunkards. But in the vicinity of Mackinaw, about a hundred drunken Indians, nearly a year ago, voluntarily associated themselves together on the principle of entire abstinence; since which time they are found to withstand every temptation that can be offered them. They are no longer drunkards, but appear to be completely reformed.

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The following relates to a subject of much interest. We copy it from the American S. S. Magazine:—

INDIAN TRANSLATION OF THE BIBLE.

We are permitted to take the following extract from a letter written by an officer of the army, who has been much distinguished for his attainments in the knowledge of the Indian language, dated Sault St. Marie, September 12, 1829, and addressed to his friend in Philadelphia:—

"I have, for a year or two past, been engaged more or less constantly in translating the bible into the language of the Indians of this country. The fourth and last of the evangelists I have now in hand: Matthew, Mark, and John, Genesis and Jonah, are finished; and some detached passages in other books.

"It is about a month since I commenced reading my version publicly to the Indians on the Sabbath. They understand without difficulty, as I am assured by themselves, and by very intelligent interpreters among them. It is to be remembered, however, that I have confined my readings hitherto, to passages in Genesis, containing principally the plainest and most interesting narrations; and such as have, if possible, greater interest to them, in consequence of according, in many particulars, with their own most cherished traditions. I do not know how long I shall continue these labours; but I have often regretted that the missionaries in this country have not adopted a similar method. A very few years' labour would make any moderately intelligent man acquainted with their language; and direct communication would certainly always be better than that through the interpreters of the country, who are commonly very incapable of imparting religious instruction. I have observed, also, that preachers who do not know the peculiar idioms of the Indians, rarely adapt their discourses to the comprehension of the best interpreters; for the instances are almost infinitely rare, in which we meet with persons having a perfect acquaintance with an Indian language, who can fully comprehend either the English or French. It appears to me, also, that missionary associations, and persons who feel an interest in the efforts that are making to communicate a knowledge of the christian religion to the Indians, would derive essential advantage from small tracts, published in the language of the people addressed, and accompanied with pictures.—There is at this place, a very old French edition of the bible, with pictures; and it is manifest, that among those persons speaking the Indian only, and who know something of the scripture history, those passages, illustrated by engravings, have made by far the most deep and lasting impressions."

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From the Connecticut Observer.

ROMAN CATHOLIC COUNCIL.

A provincial council of the Roman catholic clergy in the United States has been held in Baltimore. It was opened in the cathedral, on the 4th of October, and closed on the 18th of the same month. The Baltimore Gazette says:—

"The present hierarchy of the Roman catholic church in the United States, consists of the Archbishop of Baltimore, and the Bishops of Bardstown, Charleston, S. C. Philadelphia, Cincinnati, St. Louis, Boston, New-York, and Mobile. The see of New-Orleans is at this time vacant; but it is administered by the Bishop of St. Louis. Philadelphia is administered by a vicar apostolic, with the consent of the Bishops. The Bishops of New York and Mobile are in Europe. The Bishop of Bardstown has a coadjutor, who has been consecrated for the see of Mauricastro, where his presence is not required, and he assists in the administration of the diocese of Bardstown.

"We learn that much business of importance to the church has been transacted in the council, and that it is contemplated hereafter to hold regular triennial sessions. It is also stated to us, that the whole number of Roman catholics in the United States, as ascertained by the council, is nearly, if not fully, half a million."

Among the persons invited to attend as superiors of orders, we notice Rev. Father D. Dzirizinski, superior of the jesuits!! and Rev. M. Carriere, superior of the Sulpician order, from France, and in this country on a tour of inspection. A writer in the U. S. Catholic Miscellany, published at Charleston, S. C. says, "I apprehend that none of the disciplinary acts of the council *can* or *ought* to be published, *until after they shall be received and confirmed at Rome.*" The same writer, under date of October 1st, at Baltimore, says, "Another curious instance of the mutability of human affairs, is presented in the fact which has astonished several of us here, viz. the arrival in this city of two Mexicans, with the proper credentials for ordination! Who would have believed it fifty years ago? That from Mexico, where now there is no bishop, they should be sending hither where there was then no bishop, to have their subjects ordained." "Let him that readeth understand."

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SYNOD OF NEW-YORK.

This synod, at the late session, adopted the resolutions of the General Assembly in favour of the special bible efforts, and the progress of temperance measures; and organised a society for the education of pious indigent youth for the gospel ministry. From the narrative, it would appear, that while a great dearth of spirituality reigns in many of the churches, a majority of the number are, on the whole, gaining in the great "cause of truth and righteousness."

"There have been added to the churches under the care of the Synod 1,050 members; 700 on profession of their faith, and 350 by certificates from other churches. The whole number in communion of the churches, is 13,538. The whole number of churches is 123; 21 of which are without pastors. The whole number of ministers in the Synod is 115; 14 of whom are without charge, and a number of whom, by reason of age and other disabilities, have ceased to make the appropriate work of the ministry their steady employment.

"The Synod notice with gratitude to Jesus Christ, the increasing number of additions to the communion of the churches, from the pupils of the Sabbath schools; and they cannot but hope, that the labours of the ministry will hereafter be rendered more pleasant and effectual, by the early conversion of great numbers of pupils, before they leave the schools, and become familiar with "the sins and follies of childhood and youth."

The Synod learn with high satisfaction, that the churches in general have enjoyed the benign and sanctifying influences of the Holy Spirit. Nearly all the churches have received some converts from the world. Among those most signally favoured in this respect, and in which numerous conversions have occurred in a short time, are the Brick church, the Canal-street church, and the Rutgers-street church, of New-York; the church of New-Windsor, in the Presbytery of North-River; the church of Honesdale, Presbytery of Hudson; and the church of Sweet-Hollow, on Long-Island. The numerous conversions in these congregations have been the pleasing and cheering results of a revived and animated spirituality and zeal in the people of God. And while the Synod rejoice with thanksgiving over these churches, they also remember with delight, that many other churches have, during the past year, received nearly as large, though more gradual accessions from the world."

The churches, it seems, continue sound in the faith, and abound more and more in liberality towards objects of special and general benevolence.

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From the American Tract Magazine.

"PILGRIM'S PROGRESS," AND THE TRACT "REWARDS OF DRUNKENNESS," IN CINGALESE.

The Rev. B. Clough, missionary at Columbo in Ceylon, wrote, some time since, that a native head-man, of respectable station, who had nearly ruined himself and his whole family, by confirmed habits of drunkenness, read the tract *Rewards of Drunkenness*," and came to the person who had given it to him, and with a strange mixture of astonishment, gratitude, and sorrow, fell on his knees before him, and cried out, "O Sir. I never can sufficiently thank you for giving me that little book; it has made me feel so much, that I am resolved, that as long as I live, I will drink nothing stronger than water!"

The effect of the *Pilgrim's Progress*, in one case, was equally striking. The pundit who sat with me, engaged in translating it, a very intelligent and learned man, formerly a heathen priest, often was so affected with this book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution in leaving the city of Destruction, amused him vastly. When he found that Christian got into the slough of Despond, he really began to feel great sympathy for him; but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, "*Sir, what man can be saved?*" I replied, "Let us go on a little farther;" and when he read that Christian got in at the wicket gate and to the cross, the poor pundit was so transported with delight, that he clapped his hands, and actually shouted and danced for joy; crying out incessantly, "*Delightful, O delightful!*"

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Ireland.—The Roman Catholics are free; but I am sorry to say that the tranquilising effects of the measure so confidently calculated on by its advocates, have not at all followed. The Roman Catholics are more violent than ever, and the Protestants are also justly incensed; and the consequence is, that at almost every fair there are party quarrels in which lives are lost. Great number of the Protestants are emigrating to America, perfectly disgusted with the measures pursued by government.—*Philad. Recorder.*

African Colonisation Society.—The contributions from individuals and societies for a month, beginning the 14th of August, and ending the 14th of September, amounted to $1867 17. In addition to those contributions, 22 persons have subscribed to the plan of Gerrit Smith, Esq. of Peterborough, New York, who proposes to raise $100,000 for the Society in ten years, by securing one hundred subscribers who will pay annually $100 each during that time; and sixteen persons have subscribed to a similar plan for raising $20,000, in contributions of $50 from each subscriber.

Catholic Mission.—In 1826, three ecclesiastics and six seculars sailed from Bordeaux for the Sandwich islands. One ecclesiastic died on the passage; the rest arrived at Honoruru in 1827. Two seculars have left the islands since. Those remaining have little countenance in propagating their religion from any of the chiefs. On their proposing to teach their religion to some of the attendants of the king, a native replied, that *it was just like their old worship!* How happy for the people that they had received so much light before the intrusion of catholic missionaries.

We give the following as we find it:—

"M. Bachelot, prefect of the jesuit mission to the Sandwich islands, writes home, that "intelligence of his purpose having been forwarded from Lima," before his arrival at the islands, "every disguise was useless;" he was received with so little cordiality, that he had been "obliged to seek for an asylum in the house of the calvinist minister."—*Jour. of Humanity.*

Resolutions respecting the Sabbath.—At a meeting of the Andover Association, in the west parish of Dracut, October 6th, 1829—

Resolved, That in the view of this body it is our immediate duty, as ministers, christians, and patriots, to exert our influence to procure memorials from our respective parishes and vicinities, to be forwarded to Congress, praying that the transportation and opening of the mail on the Lord's day may be prohibited.

Resolved also, That all our brethren in the ministry, and all who love God and their country, throughout the commonwealth, be earnestly requested to co-operate with us in thus endeavouring to promote the observance of the holy Sabbath. SAMUEL SEWALL, *Scribe.*

Sabbath Union.—Communications on any business of the General Union for promoting the observance of the Christian Sabbath, should be addressed to Mr. Lewis Tappan, at No. 144, Nassau-street, New-York, who officiates as Secretary pro tem. in place of the lamented Bruen.

Hancock and Waldo Conference, Me.—At the late meeting, the Conference recommended to the churches, to observe the 1st day of the next year in fasting and prayer; also, to observe the annual concert of prayer for colleges. Resolves were passed respecting temperance, sabbath mails, and the Bangor seminary.

York Conference, Me.—At the late meeting, the churches in connection were formed into seven districts of three churches each; and a committee of conference, consisting of one minister, and three laymen, was appointed to visit the churches and each member in them.

Freetown, Ms.—Respecting the ordination mentioned last week, our correspondent remarks—"This is the first establishment of a congregational minister in this town. Nearly a century ago, a clergyman was ordained over a little church near the boundary line between this town and Troy. But the minister, church, and congregation, have long since slept in the grave; their house of worship has crumbled to the ground; and no relict of either now remains, to tell where they worshipped. The present little church is located in the village of Assonet, where it has a commodious house of worship. It has been gathered, watered, strengthened, and encouraged, principally by the vigilant and fostering care of the Domestic Missionary Society. They have had many trials of their faith and patience; but now rejoice with the confident hope, that the great Head of the Church will bless their endeavours, and never suffer the sacred fire on his altar to become extinguished."

A Universalist confounded.—A writer in the New-York Observer relates the following anecdote of a scholar belonging to an infant school in that city:—"He was sitting at the table [at home] one day, when an universalist woman came in, and began to advance her dangerous doctrines; asserting that there was no such thing as a hell, and no punishment after death for the wicked. The little fellow (not more than seven years of age) dropped his knife and fork, and looking at her, said, using the awful language of the word of God: Rev. xxi, 8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death." He said no more, and I need not add, the woman said no more."

An Impostor.—A foreigner who calls himself *John Lang*, and who professes to be converted from the Jewish to the christian religion, has introduced himself to several respectable families in New York, Providence, and Boston, and by false pretences has procured money. He says he is a nephew of Rev. Mr. Frey, of Newark, N. J.; but he is not his nephew. He says he has been baptised by Rev. A. Maclay, of New York; but in a letter received this day from Mr. Maclay, the writer of this advertisement is assured that no such event has occurred. As he will probably endeavour to impose upon others, the public are hereby cautioned not to believe his representations. He is unquestionably an impostor. *Boston, Oct. 20, 1829.*

A Bible Class.—There is something in my bible class which has delighted me. Hardly an individual, among twenty who compose this class, has escaped the influence of the Spirit, and there are not more than two or three that do not cherish the hope of having passed from death to life. About ten expect to unite with this church the next communion. I regard it rather as a revival in my *bible class* than in *my church.*—*Vt. Chronicle.*

Chester District, S. C Bible Society.—During the past year, an agent has explored the western division of this district. He visited 658 families, and found nearly one fourth of them destitute.—*Charleston Obs.*

Tracts.——The plan of distributing tracts monthly to every family, has been adopted in Wilmington, Delaware. The reports of the distributors afford cheering evidences of the beneficial effects which may be expected to accompany this benevolent work.

The monthly distribution of tracts is continued at Richmond and Manchester, Va. with great encouragement. The Visitor and Telegraph contains many interesting statements of the distribution.

Tracts in Ohio.—Rev. O. Eastman, agent of the Am. Tract Society, is now in Portage county, making arrangements in the several towns for the monthly distribution of tracts to every family that will receive them.—*W. Intel.*

Premium Awarded.—The publishing committee of the Am. Tract Society have awarded a premium of $50 to Mr. Edward E. Ford, of Morristown, N. J. for the best tract "on sailing vessels out of port on the Sabbath." Eight manuscripts were received.

Death of Mrs. Wisner.—The last Missionary Herald announces the death of Mrs. Wisner, assistant missionary at Dwight, on the 24th of August. She had been ill of a fever, one week. Rev. C. Washburn, in a letter to the Board, says, "She was greatly beloved by us for her amiable qualities, but especially for her steady and elevated piety. Her death is a great loss, and is deeply lamented."

New Church.—The "Union Presbyterian Church" was organised in New-York, on the 13th inst. It consists of 35 members, taken from eight different churches. Much harmony attended the transactions. They worship at present in Vandewater-street.

Stephen Prust, Esq. of Bristol, (Eng.) in a letter to his friend in New York, says—"There are now eight churches and meeting-houses, going up in Bristol, a city which contained at the last census less than 100,000 inhabitants."

The last Colonial Advocate states the number of communicants in the methodist espiscopal church in Canada to be 10,231; there being an increase, since last year, of 553. This enumeration includes 1052 Indians and 23 persons of colour.

Rev. Mr. Hoover has been unanimously elected pastor of the first presbyterian church of Southwark, in German, near Third street, Philadelphia.

HOME MISSIONS.

We are pleased to learn, that Rev. Mr. Cushman accepts of his appointment as secretary of the Central Agency; and that a general circular to the churches, drawn up by the Parent Society, is prepared for distribution. A subscription has also been opened, and a small number of very liberal sums already obtained. The aspects appear very promising.

Missionary Reporter and Education Register. The second number of this periodical, issued under the auspices of the General Assembly's Board of Missions, contains, among other interesting matter, a well written exposition of the plans of the Board, embracing, among other features, the policy of locating their missionaries much as is done by the American Home Mission Society. The missionary appointments for September, were eight, exclusive of five reappointments. Receipts for that month were $138.81.

A western correspondent of the New-York Observer, impressed with the vast amount of good effected by Legh Richmond, in his tour among the wastes of Scotland, suggests whether it might not be well for some of the settled clergymen in this part of the country, who are injuring their health by sedentary habits, to take a western tour on horseback to the valley of the Mississippi. He would even have them linger several months, sending on their appointments something after the manner of circuit preachers, leaving their flocks at home, under the care, perhaps, of some of the neighbouring ministers. The benefits he thinks would be incalculable.

"They might calculate on a great improvement in health and preaching on their return. They would gain information of the utmost importance to them, as the directors of our future missionaries to this country. They would excite interest, remove prejudice, and receive an impulse themselves, which would probably give more efficiency to all their future labours. And their visits would be hailed by their brethren here, as tokens of affection, and as harbingers of glad tidings."

The objections he briefly notices as follows:—"I cannot leave my flock; their circumstances are peculiar." If you undertake such a work from desise to serve the church, will God permit your flock to suffer? "I cannot leave my family." Wordly men can, when their monied concerns require it. "I cannot endure the fatigue." Would that consideration deter you, if a child dangerously ill craved a visit? Would not such a prospect of usefulness stir the spirit of Paul, and lead him to say, "immediately, I conferred not with flesh and blood."

He is on the whole inclined to think, that when all the objections of flesh and blood are answered, every difficulty will be removed. Living as he does on the waters of the Mississippi, and himself a clergyman, his proposal ought to have a hearing. The valley of the Mississippi is an object of immense moral ininterest; and perhaps one might also recover his health by visiting it, as readily as he could by making the tour of Europe.

REVIVALS.

Killingworth, Conn.—We learn verbally, by a gentleman from the east, that a work of grace has lately commenced in this town, which extends to the different denominations, and has become general throughout the place. No farther particulars.

The Choctaws.—The revival among this nation, we rejoice to learn, is producing most extensive and glorious results. The whole nation feels more or less the power of its influence. The war-whoop is exchanged for the songs of Zion. The Sabbath is extensively regarded; the family altar is erected; and more than six hundred have of their own accord assumed the seat of the anxious enquirers; and this, we believe, in one single district of the nation. The missionaries give more particulars; but the article we refer to came to hand too late for the present number.

It is remarkable that this gracious visitation takes place at such a crisis in the affairs of the Indians; for the removal of the Choctaws is as much contemplated, perhaps, as that of any other tribe.

County of Cavan, Ireland.—By an article which appears in the Philadelphia Recorder, we are sorry to learn that the special work of grace, which was for a time so powerful and extensive in its results, has in a great measure subsided. Heresies and divisions had in some measure succeeded, such as were often witnessed even in apostolic days, and in primitive times. Such things have ever been one grand means of grieving away the special influences of the Holy Spirit from the churches, as well as the greatest obstacle to their much desired and anticipated return.

Patterson, N. J.—The season for three months past has been one of deep interest to me. We have enjoyed a refreshing from the presence of the Lord. It has been a work of the still, solemn, pungent kind. Convictions have been, for the most part, deep, and have terminated hopefully. About twenty, we trust, have met with a change of heart during the season, chiefly females, in the morning of life. At our last communion, sixteen united with this church, fourteen by profession of their faith.—*Home Missionary.*

Fayetteville, N. C.—We have before us a letter from a baptist minister in Fayetteville, to a minister of the presbyterian church in this city, giving an account of an interesting work of the Spirit, now witnessed in the baptist church in or near that place. The writer says, "God has been pleased to visit us with a special outpouring of the Holy Spirit;" and that more than forty have come forward as subjects of this work, since the last meeting of the [baptist] association; most of them recently. "The work," he remarks, "is still going on most gloriously; and I hope that it is now only the commencement of the harvest. Our meeting-houses are not spacious enough to contain the crowds of precious immortals which flock to hear the word of life."—*Richmond Visitor.*

Ohio.—Extract of a letter from a correspondent in Delaware county, Ohio, to the editor of the Cincinnati Christian Journal, dated October 6th, 1829:—

"I have the pleasure to inform you, that a revival of religion commenced in Canaan township, Marian county, the last Sabbath in June past, which has continued from that time until this date. There was a small presbyterian church in the above place, consisting of fifteen members, to which has been added since the above date, thirty-one by examination, and two or three by certificate. This little congregation was one of the most desolate places in our bounds. The settlement was new and the population thin. It now exhibits a delightful scene. The wilderness and the solitary place has budded and is now blossoming like the rose.

"In Mifflin township, Franklin county, another revival exists, which commenced early in August. Nineteen have there been received into the communion of the church by examination, and certificate. This was another solitary place, until of late, and there was no church, and no stated means of grace enjoyed by the people. They will now enjoy Sabbath preaching a portion of the time. Next Sabbath, (if Providence permit), the Lord's Supper will be administered in the church, when it is expected that a number will be added."

Upper Salem. S. C.—Extract of a letter from the Rev. John Harrington, to the editor, dated Upper-Salem, Sumpter district, September 29, 1829:—

"It is now two years since the revival commenced in these parts, and we have had time to see its fruits, and judge of its genuineness, and I am happy to add, that the result, so far as my observation extends, is favourable. The converts appear to walk in the faith and consolation of the gospel. More than one hundred have been under my pastoral care, and of that number there has been but one apostate."—*Charleston Observer.*

Dorchester, Mass.—A revival exists in Dorchester village. So says the Christian Mirror.

WESTERN RECORDER.

UTICA: NOVEMBER 10, 1829.

The Sabbath.—The pamphlet which we are reviewing, or rather re-publishing, in our columns, seems, as might have been expected, to create some uneasiness in the minds of interested systematic sabbath-breakers. One of them, it appears, has just come out with a pamphlet, calling upon the community to mark well what Dr. Paley and the Boston Christian Examiner say, in reference to the claims of the Sabbath; all of which he would of course palm off upon his readers for demonstration!

Paley, as every one admits, is, on the whole, an eminent author; but though his moral philosophy, in the absence of a better manual, has been extensively introduced into our seminaries of learning, no one ever thought of making him a perfect *text-book*. Every well principled teacher feels constrained to make numerous exceptions of a fundamental nature, against his statements and deductions. Evangelical Christians, as a body, have always rejected his views of the Sabbath; and the man who would now plead for them, in this enlightened age, must of course give frail evidence of his own regard for this blessed institution.

As to the "Christian Examiner," suffice it to say, that this is the exclusive production of Unitarians. Denying the Lord that bought them, they may well be supposed to think lightly of his institutions. Refusing, as they do, to acknowledge the LORD of the *Sabbath*, it would be strange, indeed, if they entertained correct views of the *Sabbath* of the LORD. Besides, at the present time, they are scarcely to be considered as acknowledging the entire authority of the bible itself; and probably the writer before us, has, if possible, still less confidence in the infallibility of this entire book, as a divine revelation from heaven.

But one thing more. The writer now before us presumes that the pamphlet which has called *him* before the public, was witten by that same clergyman who was here a year or two ago, for the purpose of carrying sabbath-keeping measures into effect; a circumstance which occasioned some tumult and commotion at the time, and which he also pretends stands connected with the selfish ends of a hypocritical, business speculation, &c. &c. What if we should just whisper in the public ear, that the notable champion, who now makes these charges, is himself deeply and personally interested in a certain *extensive sabbath breaking* establishment; and that he is the identical person, who, a year or two ago, appeared as a *ringleader* among the tumultuous of our peaceful village? But we have perhaps bestowed more attention to his publication than it really deserves.

The subject of the Sabbath is of such vast consequence, that the christian community will never abandon it. As fellow-citizens of the commonwealth, they have the privilege of sending their respectful memorials to Congress; and this they will continue to do. It will be done in the spirit of kindness and good citizenship, and at the same time, in christian faithfulness and perseverance. Five denominations are embraced in the General Sabbath Union; neither of which would for a moment admit the idea of a religious establishment; while, at the same time, they would plead with the general government so to modify the post-office laws, as to do away that peculiar feature, which amounts, in its operation, virtually, to a national *abolition* of the Sabbath. In these petitions, many, who are not professing Christians, will most cheerfully and heartily concur; for the welfare of the nation is evidently based upon the preservation of our religious, as well as of our literary & civil institutions. Memorials are already beginning to circulate in various parts of the country, in anticipation of the coming session of Congress. Among others, we copy the following specimen from the Ithaca Republican Chronicle, which is a very good one:—

The adjourned meeting of the citizens of this town, on the subject of the observance of the christian Sabbath, was held at the court-house, on Tuesday evening last. The following memorial, after a pretty full discussion, was adopted by the meeting. We publish it, because it seems to us to place in a fair, though brief form, the views of a very large class of citizens, upon a subject, in relation to which those views have been much misinterpreted:—

To the honourable the Senate and House of Representatives of the United States of America, in Congress assembled:—

The memorial of the inhabitants of the town and village of Ithaca, in the county of Tompkins, and state of New-York, humbly sheweth:—

That your memorialists believe with the illustrious Washington, "that the propitious smiles of Heaven can never be expected on a nation, that disregards the eternal rules of order and right which heaven has ordained;" that "of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports;" and "in vain would that man claim the tribute of patriotism, who should labour to subvert those great pillars of human happiness—these firmest props of the duties of men and citizens;" that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Your memorialists further believe, that the *first day of the week* is recognised by this, and all christian nations, as the Sabbath of the Lord; a day which divine wisdom has instituted for the moral purity and happiness of man. Your memorialists cannot, therefore, but regard with deep grief and painful apprehensions, the systematic profanation of the HOLY SABBATH, and the consequent interruption of religious order and worship, by the carrying of the mail on the Lord's day.

Your memorialists deprecate a national religious establishment, under any form or modification whatever. They wish no innovation in the constitution of government. They only desire that the nation may be restored to the enjoyment of the Sabbath, as when the patriots of seventy-six guided her counsels.

Your memorialists cannot but consider the existing post-office law as a virtual repeal of the fourth commandment. This law, with the present post-office regulation, operates as an oppressive *religious test*, whereby every conscientious man, who believes in the holiness of the christian Sabbath, is excluded from all participation in the honours and emoluments of that department.

Your memorialists believe that this is the only department of the government, that is by law required to violate the christian Sabbath.

Your memorialists do, therefore, pray your honourable body, to repeal so much of the present post-office law, as requires postmasters to open their offices on the first day of the week, and to instruct the Postmaster-General to make no contract requiring the mail to be transported on that day. And your petitioners, as in duty bound, will ever pray.

Infidels.—Of modern infidels, who are insensible even to the collateral advantages of the gospel, Fuller says, that "having grazed on the pastures of revelation, they boast of having grown fat by nature." Nothing is more true than this remark. By comparing the actual condition of heathen countries, with that of countries where a corrupt christianity prevails, and the latter again with that of the countries which are more or less distinguished for vital godliness, one might be furnished with something like a scale of religious influence, which might soon gauge the empty boasting of infidels, and measure out the lumber of atheistical philosophy.

Liberia, Africa.—The interesting fact is mentioned, that the neighbouring chiefs have sent in no less than an hundred of their children, to be educated in the schools of the colony. Who can fail to see in such a fact as this, the future promise of Africa?

Coloured Emigrants.—At a recent public meeting of the friends of African colonisation in New-York, it was mentioned that more than 2000 souls are now ready to "be transferred to the Colonisation Society, if the latter had the means of sending them to Liberia."

Special Bible Effort.—The three counties of Hampshire, Franklin, and Hampden, in Massachusetts, all originally embraced in the *old* county of Hampshire, stand pledged for an amount which exceeds $10.000, for the special bible effort. Whole number of inhabitants about 50,000. This is truly liberal.

Lecture to the Young.—Several of the distinguished clergymen of New-York have associated for the purpose of giving a course of lectures to the young. The subjects are named in the Observer, and the place appointed is the South Dutch church, Exchange Place. Why is not this an excellent plan?

Philanthropist & Investigator.—The publication of this paper is now resumed under favourable circumstances, and united with the Genius of Temperance, under the charge of both editors. We trust there is enough of independent patriotism and plain dealing honesty in our country, to support at least *one* paper of this kind. Would that a hundred of them might live and flourish.

The proprietor of the Philadelphian, on account of ill health, offers to divide the editorial labours, the cares and profits of his establishment, with some gentleman of piety and talent.

A correspondent informs us, that Rev. John Clark, of Pleasant Valley, has received a unanimous call from the 2d presbyterian church in Scipio, to become their pastor, and has accepted the call and entered upon his labours.

Rev. Rowland Hill, of Surry Chapel, London, now in his 86th year, was in August last, on a missionary tour in the north of Devon, preaching almost daily.

Four missionaries from Basle, Switzerland, have touched at New-York on their way to Africa.

Resolutions of the Synod of Geneva.

Resolved, That the second Thursday in November next, be observed by the churches under our care, as a day of fasting, humiliation, and prayer, on account of the low state of religion within our bounds.

Resolved, That it is inconsistent for any professor of religion, to be engaged in the distillation, vending, or use of ardent spirits; and that the Stated Clerk cause this resolution to be published.

TIMOTHY STOW, *Stated Clerk.*
Elbridge, Oct. 26, 1829. *

☞ Notice is hereby given, that the second congregational meeting-house in the town of Verona, will be dedicated on Wednesday the second day of December next, at 10 o'clock, A. M.

POLITICAL.

FOREIGN.

There has been no arrival from Europe during the last week, and of course we are without any further news from the seat of war.—While, therefore, we have no positive knowledge of the result of the negociations for peace, it may be interesting, perhaps, to recal to the recollection of our readers the conditions which Russia prescribed at the commencement of hostilities. In the manifesto issued by the Emperor of Russia on that occasion, it is declared—

"That he will not sheath the sword, till the treaties of Kamardje, Jassy, Bucharest, and Akerman, and the commercial treaty of 1783, are punctually fulfilled; till the inviolability of the Russian flag is recognised, and personal safety secured to all Russian subjects, wherever they may be; till the trade of the Black Sea is declared free, and the Bosphorus open to all nations; till the independence of Greece is recognised on the basis of the treaty of London; till amnesty is granted to the inhabitants of Servia; and Moldavia and Wallachia placed under the protection of Russia; and till an indemnity is given for the expenses of the war, as well as for the losses sustained by Russian subjects."

The present situation of the Turks cannot be more truly described, perhaps, than it is done in the following article, from the Augsburgh (German) Gazette:—

"The strength of the Turks consisted in their religious fanaticism; their enthusiasm; the popular conviction that they are as much above Christians, as men are above the dogs! All these illusions are destroyed, as it were by enchantment! The Turks can no longer fight. The standard of Mahomet excites no more either fanaticism or courage! They acknowledge, in fact, that the Christians are above them! They submit without resistance! They implore the protection of those Russians whom they detested; and the second city of the empire opens its gates to a conqueror! All, then, that constituted the moral force of the Turks, is at once annihilated!"

Crops in England.—However we may have received our impressions from the English prints, in relation to the crops in their country, it is now settled that they have come in badly, and that the grain housed at the late harvest, was in a very bad condition. Storms, floods and inundations have prevailed to an unusual degree. Cobbet, as late as Sept. 26th, remarks, after describing the dismal sight which Herefordshire presents—"This, I take it, is pretty much the state of the harvest throughout the whole of England, south of Coventry; while in the north, the wheat harvest is, I suppose, carrying on in the midst of all those torrents of rain, and I am certain that if the same currency were afloat that was afloat in 1812, wheat would sell for 20s sterling a bushel." Nor is this state of things confined to England. On the continent the same thing has occurred. Our farmers, in this view of the subject, may expect a great rise in bread-stuffs during the present winter. *Alb. D. Adv.*

From Liberia.—Direct intelligence has been received at Philadelphia, from Liberia, as late as the 18th of September. Out of the number of emigrants that arrived there in the ship Harriet, from Norfolk, which sailed last spring, thirty had died, and among them, *Abdul Rahaman*, the Moorish prince. Sierra-Leone, the English settlement, which has always been sickly, was almost desolated by the yellow fever; so much so, as to make it doubtful whether the post would not be abandoned by that government. The slave trade was still continued with great activity. Six or eight vessels were obtaining cargoes on the coast.

Mexico.—A Vera-Cruz date of the 17th September represents the Mexican loss in attempting to drive the Spaniards from their entrenchments at the bar of Tampico, to have been upwards of 200, besides various chiefs and officers. The Spanish loss is stated at nearly 500. The whole number of Mexican troops collected successively, at Tampico, Viego and Tampico de Tamaulipas, amounted to 100,000. The number of troops on the march, who were ordered to return, was very considerable, and sufficient to show what the republic was able to accomplish.

Another Spanish Invasion.—It would seem that the report of a landing on the western coast of Mexico, from Manilla, was well founded.—The Vera-Cruz Noticioso, of Sept. 21, says—

"We are authorised to announce officially, that the enemy has made his appearance on the shore of the Pacific, and has disembarked at Port Angel, in the state of Oajaca; advancing as far as Pochutla, about 20 leagues from Oajaca city. The number of his troops is not ascertained; but judging from the vessels which brought them, cannot be very large. Our own opinion is, that this small force was only intended to create a diversion from the principal point of attack. But be this as it may, the government has taken the most efficient measures for the preservation of this precious continent, and ere now it is probable the new invaders have been completely annihilated."

DOMESTIC.

Election.—We have seen but few election returns. In this (fifth) senate district, Mr. Bronson is undoubtedly elected; and in this county (Oneida) the Jackson assembly ticket has succeeded. Messrs. Savage, Thomson, Pettibone, Comstock and Parker, are elected.

In New-York, five assembly tickets were in nomination, and upwards of 20,000 votes were polled. The canvas had not been completed on Friday evening; but it was pretty well ascertained that eight of the ticket nominated at Tammany Hall, and three from one of the other tickets, were elected.

In Albany county, one of the Jackson and two of the anti-Jackson candidates were elected. The Albanians gave large majorities for Messrs. Lush and Gansevoort, the two candidates residing in the city, without reference to party.

In Rensselaer and Herkimer, the Jackson tickets have succeeded; in Richmond and Cortland, the anti-Jackson; and in Wayne, the anti-masonic. Further we have not heard.

American Manufactures.—It is very gratifying to us to see that this great national interest is steadily, and as we trust, securely advancing towards maturity, and winning for itself the public favour; notwithstanding the multiplied difficulties which it has had to encounter, from the rivalship of foreign competition, and the illiberal and mistaken hostility of domestic opposition. Every year brings forth some new and useful fabric or admired production of art. The exhibition at the late annual fair, held in the city of New-York, under the patronage of the "*American Institute*," and the superintendence of an executive committee appointed by that patriotic and public spirited association, appears to have been splendid beyond all former example. The articles presented for public examination, were great in number and variety, and very superior in point of excellence of materials and finish of workmanship; affording a sure presage of the proud eminence to which the productions of manufactures and the mechanic arts are destined to attain in the United States, under the protecting arm of the government and the favour of the people.

The foreign as well as the *native* opponents of the tariff, were much surprised to witness such a grand display of American ingenuity, skill and industry. Since the fair, the tone of their journals is obviously lowered, if not changed; and a general opinion appears to prevail, that thousands who went to the fair hostile, came away convinced of the necessity and policy of the national government's liberally sustaining the manufacturing and mechanic interests of the country; not merely on their own account, but as greatly contributing to the prosperity of agriculture and commerce, and largely adding to the resources, wealth and independence of the nation. Even our southern brethren, the growers of cotton, rice, indigo and tobacco, and the producers of sugar and molasses, will soon become (if they are not already such) converts to the "American system," and advocates of the policy of adequately and *equally* protecting the national industry *in all its branches.*

It is among the most agreeable of the "signs of the times," that more enlightened sentiments and liberal feelings are diffusing themselves throughout the Union, in regard to manufactures; and that individuals of patriotism, intelligence and capital, have within the past year, commenced the erection of cotton manufactories in several of the states, whose representatives in Congress opposed the tariff with most determined and bitter hostility. The cause is every where gaining friends, and a very few more such exhibitions as that presented by the fair in New-York, and all doubts as to the ability of the country to supply its own wants, will be extinguished, and but one opinion will pervade the public mind; and that opinion will be, that the nation, to be *great, free,* and *independent, must not be dependent* upon foreign nations for the supply of its clothing, and other articles of universal use and necessity, any more than for its bread.—*Syracuse Gazette.*

The Choctaw Indians.——From documents which we received a few days since, in a letter from a friend residing in the state of Mississippi, we perceive that the United States government are resorting to the same measures for the removal of the Choctaws, which have excited so much, and such merited censure in the case of the Creeks and Cherokees. Unless they remove, the Choctaws are threatened with the laws of Mississippi, i. e. with the annihilation of their independence—with national slavery—with the loss of all on earth that men hold most dear. The demand is for their country, or their liberty. It is a cruel alternative, and will confer deep disgrace on those who present it. Col. Ward, an agent of the United States government, attended a late council of the chiefs of Col. David Folsom's district, which was also attended by Col. Garland and his head men from another district. Col. Ward read a letter to himself from the Secretary of War, in which the President urged them to make up their minds to remove beyond the Mississippi river, and declared his utter inability to prevent the state of Mississippi from immediately extending their laws over their present country. The President ascribes the opposition of the Indians to emigration, mainly, to the interference and bad counsel of vicious white-men, who gain a place in the nation. These are not to remain there without a permit from the agent, except those who are married to Indians; and even the latter are to be sent away forthwith, "when found to be disorganisers and seeking to thwart the policy and views of the government." Col Folsom replied, that the white men who have married Choctaw women have no part in their councils; and that they fear nothing from the *good* white men that are among them. He added—"There are some white men who sit near the edges of our country, who steal our horses, cattle and hogs; who lay whiskey there.—These rob us and impoverish us. It may be that *they* have said something to prevent our removing to the west, which has been reported to our great father. We do not know." Concerning removal he said—"We do not wish to sell our land and remove. We have just begun to build new houses and make new fields. We have some schools. We have begun to learn, and we have also begun to embrace the gospel. We have just begun to rise and go. And our great father who sits in the white house, looking this way, says to us, Unless you go yonder, [pointing to the west], the white man will extend his laws over you. We do not say his words are lies. We think they are true; and we respect them as sacred. But we are distressed. O, that our great father would love us! O, that Col. Ward would love us! O, that the king of the Mississippi would love us."—*N. Y. Obs.*

The Astor Cause.—The trial of this cause terminated on Friday last; when a verdict was given for the plaintiff. This question involves a claim to property worth at least $450,000; which sum the state has engaged to pay, should Mr. Astor succeed in three out of five suits which he has commenced against the present occupants.

Great Canal-Boat Cargo.—Arrived at Albany on the 3d inst. canal-boat Birmingham, of Seneca-Falls, with 1303 bushels barley, 1014 bushels wheat, and 69 bbls. flour, making 57 tons 2 cwt. On her passage she had on board 60 bbls. flour besides, increasing her cargo to *sixty-three tons* weight; being the ordinary burthen of an old fashioned North river sloop.—*Alb. D. Adv.*

Canal.—As there will be a diminution of the tolls this year, on account of the failure of the crops last season, and the general dull times, the following statement may be interesting. It shews the difference in the toll and up freight on the canal, at Albany, in the month of October, in this and the previous year. In 1829, cleared 1064 boats, with 5811 tons of merchandise, toll $35,911 83. In 1828, cleared 934 boats, with 5482 tons of merchandise, toll $32,333 13.—*ib.*

Theatres.—The New Monthly Magazine for October gives the following description of theatrical operations in England:—

"Theatres seem fast declining. The committee of Drury lane lower their rent, and the renters their prices. Covent garden goes a begging; and even in the provinces, as Sydney Smith calls the counties, stage proprietors are every where on the point of ruin. Every one has his own theory for the cause, and none agree on the remedy. But nothing can be more absurd, or more unlike the act of men of business, than the attempt to prop up what in its own nature ought to sustain itself, or be suffered to fall. Theatres now return no profit, and are only kept up for the benefit of performers, at the cost of the creditors. The natural inference is, they are no longer wanted, or at least adapted to public wants, and conducted in accordance with existing circumstances."

Drought.—The Portsmouth, N. H. Journal alludes to the extreme drought which prevails in that vicinity:—"The principal streams which run into Piscataqua river, such as the Exeter, the Salmon falls, the Cochecho, and Lamprey river, are lower than they were ever known before to be; and the consequence is, that the operations of the great manufacturing establishments on those streams, at Somerworth, Dover, and Newmarket, are suspended a large portion of the time."

Vermont Banks.—It appears from the report of the committee of the Vermont legislature, that the amount of paper now in circulation by the several banks of that state, is $680,281. Specie and bills of other banks, and deposits in Boston and New-York, $428,820.

Indian Mound.—There is in the town of Tyrone, in this county, a mound of about 50 feet in diameter, which in olden time was used for Indian sepulture. In the spring of this year it was opened, from motives of curiosity, by some gentlemen of the vicinity. In the course of the excavation, large quantities of arrow heads, a rifle, brass kettle, fragments of earthern vessels, the bones of squirrels, and other animals, were found. The human skeletons were found in a sitting posture, with their faces to the east, and their folded knees brought close to their breast. Those of the children were found sitting in the laps of the adults. The mound is situated about midway between Little and Mud Lakes, on the outlet of the former, and on the land of Mr. John Bennett. We conversed with the gentlemen who made the excavation, and requested from them a written detail of their discoveries, which we hope to receive soon.—*Bath (Steuben co.) Adv.*

American Noblemen in Spain—The Pawtucket Chronicle relates an amusing story of a ship master, out of Rhode Island, who inadvertently placed his commission as a Rhode-Island justice of the peace among the ship's papers, in sending them to the custom house at Cadiz.—The Intendant was much puzzled with the document. At the same time he was convinced from the big seal and the signature that it was a paper of mysterious importance. With the aid of a learned professor of languages, who was called in, it was at length sagaciously determined, that the document was the American captain's patent of nobility, and that the powers, privileges and title conferred by it were equivalent to those of a Spanish count.

Magnificent Project.—The New-York Gazette states that a project is now in agitation in that city, of erecting a bridge from the foot of Maiden lane to Brooklyn, high enough to allow the largest ships to pass under it. Expense estimated at $600,000.

Joseph Stephani, the Greek, whose life has been published and extensively sold in this country, has sailed from New-York for Marseilles. From the sale of his book, he has realised about $1400, with which he will endeavour to effect the ransom of his mother and four of her children, from Turkish bondage.

A recent report of the commissioners states, that the daily business of the post-office in London, comprises 35,000 letters received, and 40,000 sent, making 23,000,000 letters annually. The number of newspapers daily, is from 25,000 to 500,000. The revenue is £300,000 per annum, of which there have been only £200 lost in a quarter of a century.—*Ch. Obs.*

MARRIED,

In Floyd, by Rev. Mr. Burritt, on the 3d inst. Mr. *Isaac Beebe*, of Sullivan, to Miss *Eliza Thorp*, of the city of New-York.

DEATHS.,

In this village, on the 2d inst. Mr. *Thomas Arthur*, aged 37.

In Danville, Vt. *Abel Morrill*, Esq. one of the first settlers of that town, a patriot of the revolution, and a deacon of the baptist church, aged 88.

In Boston, on the 27th inst. *John Coffin Jones*, Esq. for many years an eminent merchant of that city, aged 82.

New Agent for the Recorder.
C. T. M'Connell, Bath, Steuben Co.

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 19th of November inst. Music continues to be taught by Miss MARY ANN STRONG.
Clinton, Nov. 9, 1829. 45

NEW GOODS.

MORENO CLOTHS, brown and other colours: Circassian, Satin Reps, Gros de Zeng, Gros de Berlins, Gros de Naps, Italian Lutestrings, all colours; Sarsnet, French Feathers, Flowers, &c. &c. received and now opening, by SHEARMAN & THOMSON.
Nov. 10, 1829. 45w4

MOREENS.

ELEGANT blue, orange, lemon, scarlet & crimson Embossed MOREENS, with Fringes to match; for which you need look no where else, but at
Nov. 10, 1829. SHEARMAN & THOMSON's.

WALKER'S ESSENCE OF LIFE.

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble.
Dummerston, Vt. Jan. 29, 1829.
HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.
Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.
Sold by WARNER & HARVEY, Agents. 45

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct. 20, 1829.*

SCHOOL BOOKS.

HASTINGS & TRACY, as agents for the sale of ADAMS' ARITHMETIC, continue to supply Booksellers and others with that valuable work, by the quantity or otherwise, on the publishers' terms. In addition to the numerous certificates in its favour, from the most respectable teachers in New-England, heretofore published, the following has been recently given:—

New-Haven Gymnasium, Jan. 16, 1829.

We have introduced Adams' New Arithmetic into our Gymnasium, *as we believe it superior to any other with which we are acquainted.*

S. E. & H. E. DWIGHT.

H. & T. have also a supply of the *Literary & Scientific Class-Book*, embracing the leading facts and principles of science, illustrated by engravings; which is also extensively used in the schools and academies of the eastern states. Also, *Sequel to Easy Lessons.*

They continue to publish *Daboll's Arithmetic*, and offer it, wholesale and retail, on the lowest terms. This work has been too long known, and is too extensively used, to require any further recommendation.
Utica, Sept. 22, 1829. 38

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford, 1829.* 37

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.
FREDERICK MARR.
Utica, August 18, 1829. 35m3

MR. FROST'S ORATION,

DELIVERED at Middlebury, Vermont, before the associated Alumni of the College, on the evening of Commencement, August 19, 1829—Just published and for sale by HASTINGS & TRACY. *Oct. 27, 1829.*

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons. E. WOODWORTH.
Utica, August, 1829. 31

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August 19, 1829.* 33

HENRY'S COMMENTARY.

HASTINGS & TRACY, No. 40, Genesee street, have just received the 4th volume of HENRY'S COMMENTARY, which completes the work. It is comprised in six royal 8vo volumes, the 5th & 6th having been first published. Whole sets of the work can now be furnished, full bound or in boards, at the publishers' prices. Subscribers are requested to call for the volumes which they have not received.

Also, Scott's Bible, 8vo. & 4to: Dr. Dwight's Occasional Sermons: Pitkin's political and civil History of the United States.

Also, Wilbur's Astronomy: Secondary Lessons, or the improved Reader: Village Plans, a suitable book for Sabbath school libraries: Sears' Spelling-Book: Cummings' Do. *Utica, Oct. 20, 1829.*

POETRY AND MUSIC.

LIFE.

BY MISS EMILY TAYLOR.

"What is the gift of life?"
Speak thou, in young existence revelling;
To thee it is a glorious, god-like thing;
Love, hope, and fancy lead the joyous way;
Ambition kindles up her living ray.
There is a path of light mark'd out for thee,
A thornless path, and there thy way shall be:
A thousand spirits by thy side shall fall:
But thou shalt live, and look beyond them all:
Yes, life indeed may seem a joyous thing.

"What is the gift of life,"
To thee, subdu'd and taught by wisdom's voice,
Wisdom of stern necessity, not choice?
Whose cup of joy is ebbing out in haste,
Who hath no fountain to supply the waste;
Whose spirit, like some traveller gazing round
On broken columns in the desert ground,
Sees but sad traces on a lonely scene,
Of what life was, and what it might have been;
Oh! is not life a sad and solemn thing?

"What is the gift of life,"
To him who treads with heav'n-instructed eye?
'Tis the first dawning of eternity;
The future heaven just dawning on the sight;
The glimmering of a still increasing light;
Its cheering scenes foretastes of heav'nly joy,
Its storms and tempests sent to purify:
Oh! is not life a bright inspiring thing?

"What is the gift of life,"
To him, whose soul thro' this tempestuous road
Hath past, and found its home, its heav'n, its God!
Who sees the boundless page of knowledge spread,
And years, as boundless, rolling o'er his head;
No cloud to darken the celestial light;
No sin to sully, and no grief to blight;
Is not that better life a glorious thing?

Sabbath Evening.—Some of the English prints have lately censured in a severe manner, the Duke of Wellington, and other gentlemen and ladies of distinction, for attending musical concerts on Sabbath evening. Is this right or wrong? The good people of that country profess to keep Sabbath evenings as holy time; and they are unwilling, it seems, to have them devoted to purposes of vain amusement. But is not music an *innocent* amusement? Not always so. It is often attended with the most pernicious associations. The gay, the fashionable, the thoughtless multitude, are there. Often the dissolute and the abominable are admitted as artists; and the selections of music, to say the least, are of a very questionable character.—But suppose the *entertainment*, in itself considered, *is* innocent. Yet it is unsuited to holy time, and is, at best, but a profanation of the Sabbath. It has no hallowed associations connected with it; but every thing to the contrary. Suppose once more, that the selections are all from the pages of *sacred* music; where, then, is the objection? We answer, every where; the company, the gaiety, the associations, the occasion, and above all, the perversion of what in its own nature would have been *worship*, to the purposes of mere *amusement*, and that too in *holy time.* The English prints are right in their decision. The Duke and his companions are highly to be blamed; and all, who, in our own country, imitate their example, should be abundantly censured.

But a question of greater delicacy here naturally presents itself. Should singing schools be held on Sabbath evenings? We answer—no; unless they are in an important sense the schools of the prophets. Even then, perhaps, there should be the consideration of avoiding the appearance of evil.

MISCELLANEOUS.

REVISED STATUTES.

A series of numbers are in course of publication in the Ontario Messenger, containing a brief notice of the various alterations which have been made in the existing laws by the revised statutes. The following is an extract from the 5th number. The revised statutes go into effect on the 1st of January next:—

The seventh title of chapter 20 of the first part, relates to the importation into this state of persons held in slavery, their exportation and services, and prohibiting their sale. Persons hereafter removing from another state, and bringing slaves with them, born before the 4th of July, 1827, are entitled, on filing certain affidavits, to their services as servants, until they attain 21 years of age. The following is a declaratory section:—"§ 16. Every person born within this state, whether white or coloured, is FREE; every person who shall hereafter be born within this state, shall be FREE; and every person brought into this state, except as authorised by this title, shall be FREE."

The eighth title is concerning the prevention and punishment of immorality and disorderly practices, and consists of nine articles. Playing with cards or dice, or any kind of gaming by lot or chance, in any tavern, or place where liquors are licenced to be sold; and playing with cards or dice for gain or money, or any kind of gaming by lot or chance, on board any packet or vessel used for transporting passengers, are prohibited, under a penalty of ten dollars, to be recovered by the overseers of the poor of the town, where the offence was committed. All wagers, bets or stakes, made to depend on any lot, casualty, or unknown or contingent event whatever, are unlawful and void; and the property, &c. staked, may be recovered of the winner or of the stakeholder, whether paid over or not. Insurances and contracts of bottomry and respondentia, are excepted. *This provision effects an entire change in the law on this subject.* The penalties on gaming and cheating at cards, &c. are increased; and persons admitted as witnesses to sustain prosecutions for them, may be discharged from all penalties by the court, if they appear to have been seduced by others. The prohibitions against unlawful lotteries are increased, and it is made the duty of the presiding judge of every court of oyer and terminer and general sessions of the peace, to charge grand juries to inquire into violations of the laws against lotteries.

With respect to the racing of animals, it is made the duty of officers concerned in the administration of justice, to attend at the place where they shall be apprised any race is about to be run, to give notice of its illegality, to disperse the persons collected to attend it, to cause them to be apprehended and bound over to answer, and be of good behaviour.

The penalty for profane cursing is increased to one dollar; for the non-payment of which and not securing its payment within six days, the offender is to be imprisoned not exceeding three days in a room separate from all other prisoners. A few slight alterations are made in the law for the observance of Sunday.

The ninth article of this chapter is entitled "of excise and the regulations of taverns and groceries," and contains several new and important provisions. Tavern keepers are to give bond in a penalty of $125, *with surety*, to be approved by the commissioners of excise, conditioned that they will not suffer their houses to be disorderly, or suffer playing with cards or dice, &c. Grocers, and all persons receiving a license to sell liquors, are also to give bond in the same penalty, with surety, to be approved in like manner, conditioned that they will not suffer their grocery to become disorderly, and will not suffer any liquors sold under their license to be drank in their house, shop, out-house, yard or garden. A penalty of five dollars is imposed on every person licensed, who shall sell liquor to any apprentice or servant, or to any child under fourteen years of age, without the consent of his parent or master; and three times the sum of money, or value of articles, paid or delivered or pledged by such apprentice, minor, &c. for liquor, may be recovered. The bonds are to be filed with the clerk of the town or village, &c.; and the penalty is to be recovered for the use of the poor. The court before which a recovery is had on a bond, or for a penalty, is to give notice of it to the general sessions of the county, who are to require the defendant to show cause why his license should not be revoked. Upon the first conviction, the court may revoke the license; but upon a second or other conviction, the court is compelled to revoke it. A person whose license is revoked is incapable of receiving another for three years thereafter. When a boat or other vessel navigating any canal or other water, shall remain at any place more than one hour, no liquor shall be sold on board of it, after so remaining, in a less quantity than five gallons, under a penalty of $25, to be sued for by the overseers of the poor. In those counties where the poor are all a county charge, excise duty collected in any city or village, is to be paid into the county treasury, for the support of the poor.

The thirteenth title treats of the law of the road, and the regulation of the public stages. The owners of stages forfeit five dollars a day for every day they shall employ any driver addicted to drunkenness, or the excessive use of liquor. They are required to discharge any driver who shall be intoxicated so as to endanger passengers, upon received written notice of the fact, sworn to by a passenger; and every owner having in his service any such driver, within six months after receiving such notice, forfeits five dollars for every day he employs him. It is declared a misdemeanor, punishable by fine not exceeding $100, and imprisonment not exceeding sixty days, for any driver to run his horses, or cause or permit them to run upon any occasion whatever. A penalty of twenty dollars is imposed on drivers for leaving their horses attached to a carriage without making them fast, and execution therefor is to issue immediately.

THE RED SEA.

Mr. Madden, a late traveller in Syria and Egypt, says—"One of my first objects at Suez was to ascertain if the sea was fordable opposite the town at ebb tide. All whom I asked, assured me of the contrary. I enquired for an Indian soldier, who wished to earn a dollar by crossing the gulf. At eight in the evening a man came to me, and offered to make the attempt. I directed him to walk straight across as far as it was possible to do so, and to hold his hands over his head, as he walked along. He was in the water forthwith; he proceeded slowly and steadily, his hands above his head, and in nine minutes he was at the other side of the Red Sea. On his return he told me, what I knew to be a fact, that he had walked every step across; the deepest part being about the middle of the gulf, where the water was up to his chin. I proceeded now to follow his course, and gave him another dollar to cross over before me; and as I was nearly eight inches taller than my guide, where his chin was in the water, my long beard was quite dry. The tide was now coming in fast, and by the time we reached the middle of the sea, my Indian thought it imprudent to proceed further, as I was not an expert swimmer. Had we remained ten minutes longer, we should inevitably have shared Pharaoh's fate; for the opposite bank was perceptibly diminishing; and at ten o'clock the sea, which two hours before was hardly more than the breadth of the Thames at London bridge, was from two to three miles broad. The difference between the ebb and flow I ascertained to be six feet two inches." Mr. Madden goes on to say, that he considers himself the only European who had walked across, in which he is mistaken Napoleon and some French officers crossed the Red Sea higher, and very narrowly escaped drowning on their return.

TEXTS IN A MIRROR.

There will be little less punishment awarded to the votary of dress, who has passed a whole life in personal decoration, than to the being who has denied the existence of a God. Both will hear the awful denunciation, "Depart, for I know you not!" Oh, could these terrible words be remembered in the hour of folly, would their warning be disregarded? Suppose they were written over the mirror of the belle, so as to salute her eyes, when she went to rehearse her lessons of vanity in private. I once heard of a pious man, whose daughter had been badly brought up by an aunt, to whom he had entrusted her education, while he was engaged in the service of his country abroad. He returned with considerable wealth, and found his only child ready to spend it in follies and fashions. He had a dressing-room fitted up for her, which was elegantly papered, and moreover abounded in looking-glasses. The young lady was delighted, but upon gazing attentively in the mirrors, which reflected the splendid paper, representing the history of Telemachus, she made a strange discovery. There were scrolls over every group of figures, bearing reversed sentences, which could not be read by the naked eye, but when reflected in the mirrors, they proved to be warning texts from scripture. Thus, whichever way she looked, there were inscriptions in large characters to this effect: "Commune with thine own heart in thy chamber, and be still"—"Believe in the Lord Jesus," &c. The young lady was first surprised, then displeased, then thoughtful, and ended in being converted.—*Mrs. Cary's Letters.*

EARLY RELIGIOUS INSTRUCTION.

I was the only surviving child of my parents. I was too young, when they died, to retain any distinct remembrance of the pious instructions they had given me; though from the following circumstances I am convinced that such instructions were given: That all my ideas of religion, though apparently recent, in latter life, seem always, in some indescribable manner, to connect themselves with the earliest scenes of my childhood. The very tent in which Abraham dwelt, in the plain of Mamre, is always pitched in my imagination, in a wide field, which was in view of my father's house; and Paradise, with all the blooming charms of Eden, are, somehow, strangely associated in my fancy, with the smiling and fruitful garden of the little rectory. In addition to this, the pale, sweet face of my beloved mother always offers itself, whenever I think of a dying saint; and even amidst the darkest days of my youth, I used to think of my father with anguish, whenever I had done any thing particularly amiss.—*His. of Mrs. Crawley.*

LITERARY AND SCIENTIFIC.

COMMON SCHOOL APPARATUS.

The arithmometer, or numeral frame, is designed to teach, by *visible illustrations*, the first elements of arithmetic. Geometrical diagrams and solids are fitted to *amuse* young children into the fundamental principles of geometry. A small globe is prepared, calculated to impress the great outlines of geography upon the minds of children, and to prepare them to comprehend the nature and object of maps. A simple orrery can be had, designed to present to young minds, in a familiar and pleasing way, a view of the solar system, and to acquaint them with the comparative sizes, motions, distances, &c. of the planets, with their several moons.

These are among the most interesting and useful articles of *infant school apparatus;* and some of them are already extensively used in *common schools*, and *private families*. The whole can be procured for ten or fifteen dollars, and are of course within the means of any school, whose friends wish for its improvement.

It is gratifying to find, that the friends of *popular education* are *unanimous*, not only in their opinion of the importance of introducing *apparatus* for *visible illustrations* into all schools for young children, but of the articles most appropriate for commencing the important measure.—*Boston Trav.*

INSECTS.

Kirby and Spence, in their very interesting work on Entomology, say the change from worms to insects should not be called a metamorphosis or transformation; because it is, in fact, a series of developements, According to them, the caterpillar is, as it were, a sort of *moveable egg*, containing within itself the germ of the future butterfly. "This fact may be easily proved by plunging into vinegar or spirits of wine, a caterpillar about to assume the pupa state, and letting it remain there a few days, for the purpose of giving consistency to its parts. A very rough dissection will then enable you to detect the future butterfly The wings, rolled up in a sort of cord, are lodged between the first and second segments of the caterpillar; the attenæ and trunk are coiled up in front of the head; and the legs of the butterfly, though so difficult in form, actually sheathed in the legs of the caterpillar. A caterpillar may be regarded as a *locomotive egg*, containing an embryo gradually developed, and finally to burst through the shell which encloses it."

MANUFACTURES IN THE NETHERLANDS.

Manufactures are beginning to thrive in various parts of the kingdom, and roads and canals are forming, so that Flanders is in a very flourishing state. Above 20,000 cotton spinners and weavers are in full activity in the city of Ghent; machinery is fabricated at Bruges; and perhaps the largest iron-foundry in the world has been established some years in the neighbourhood of Liege, in which the king has a large share, and four thousand hands are employed.—*New Monthly Magazine.*

Suggestions on Education, published at the request of the Trustees of the Hartford Female Seminary.—By Catherine E. Beecher.—This pamphlet contains the substance of a report to the Trustees of the Hartford Female Seminary, by the principal; and at their request is laid before the public. The "Suggestions" relate to the defects in the present systems of education, and to their remedies. These defects will be seen more clearly by teachers, than by others; and they will be felt just in proportion to the clearness with which they are seen, and the devotedness of teachers to their work.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$152 00a	Sole, oak tanned, lb	19a22
Pearl	152 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 75a8 00
Alabama	9a11	—— prime	5 75a6 00
Feathers,		Pork, mess	12 50a12 75
Live American, lb	35a36	—— prime	10 50a10 75
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 50a5 62	—— brown	9a10
Rye flour	3 75a4 00	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 a121 16	American, lb	6 1-2a7
Rye	63a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others	uncert. or broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others	uncert. or broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public.

MOSES BAGG.

Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street.

Utica, Aug. 4, 1829. 31

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP SKINS, suitable for Bookbinding.

Oct. 27, 1829. HASTINGS & TRACY.

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,

Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34

August 25, 1829. G. MARSHALL.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street

August 25, 1829. 34

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

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